

[CONFIDENTIAL]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJÁB,

NORTH-WESTERN PROVINCES,

ODDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ,

Received up to 19th October, 1886.

GENERAL ADMINISTRATION.

The *Nyáya Sudhá* (Hardá), of the 13th October, says that, of late Government has been very ready to appoint Commissions of Enquiry, but that these Commissions have only been intended to stop the mouth of complaint. None of them have done any substantial good to the country. Now the Government of India has resolved to appoint a Commission to enquire whether or not any changes are necessary in the present Statutory Civil Service Rules. The Commission will consist of 15 members, each province being represented by a member, and Sir Charles Aitchison being President. But nothing can be expected from a Commission composed of official members, because such members know very well that if they make any proposals contrary to the wishes of Government, they will have to pay dearly for their boldness. It will be remembered that Sir Charles Trevelyan, the late Governor of Madras, who protested against the introduction of the income-tax, was at once recalled in consequence.

Circulation,
370 copies.

Similarly, a Collector in the same presidency was lately severely rebuked for recommending a reduction in the heavy revenue assessments. The difficulty is that the Government of India itself cannot bestow any benefits on the native population, even if it desires to do so. It cannot do anything without previously obtaining the consent of the Secretary of State, who lives at the distance of five thousand miles from this country, and there are many men in England who are always ready to poison his mind against natives. The cotton lords of Manchester lose no opportunity of urging the entire abolition of the cotton import duties and the introduction of new taxes to make good the loss which would be caused by the abolition of the duties! Hence the *Sudhā* is of opinion that the appointment of the Commission in question will involve some expenditure, but will lead to no beneficial results.

Circulation,
165 copies.

The *Hindustān* (Kālākankar), of the 17th October, says that the Civil Service question has long been a subject of frequent discussion by native newspapers. Formerly the standard of age for the Civil Service Examination was 21 years, but the limit was reduced to 19 years some years ago, and since then few natives have successfully competed at the examination. It is really almost impossible that native boys should go to England for study at the tender age of 12 or 13, so that they should be able to appear at the examination at the fixed age. The case of the two native lads who have been successful this year is an exceptional one. Some persons are inclined to think that the standard of age has been lowered simply in order to exclude natives. But the *Hindustān* is not prepared to impute any such bad motives to Government and fancies that the change was probably made through some mistake or another. It is a matter of satisfaction that Government has discovered its mistake and is ready to correct it. The Supreme Government has sanctioned the appointment of a Commission to enquire into the subject. There will be 15 members on the Commission, Sir Charles

Aitchison being the President. The *Hindustán* then quotes an abstract of the Government Resolution from the *Englishman*.

The *Dabde-i-Qaisar* (Bareilly), of the 18th October, referring to the question of admission of natives to the higher ranks of the public service, remarks that no distinction of creed or colour should be maintained in the distribution of public patronage. Of course the highest offices, such as the Governor-Generalship, Governorships, and others, should, for the present, be, as a rule, reserved for Europeans, but all other offices, both in the Civil and Military Departments, should be thrown open to natives, and the same scale of pay should be allowed to natives and Europeans. If Europeans be unwilling to accept these terms, Government will now have no difficulty in always finding a sufficient number of competent natives for the recruitment of all the branches of the public service. If Government desires to permanently secure the good-will and loyalty of natives, it should carry out the Royal Proclamation of 1858 and do away with the invidious distinction of race which is at present maintained between Europeans and natives. It remains to be seen what conclusions will be arrived at by the Commission appointed to enquire into the subject.

A correspondent of the *Mashir-i-Qaisar* (Lucknow), of the 12th October, writing from Matiaburj, Calcutta, condemns the levy of the income-tax from the ex-King of Oudh as contrary to the treaty concluded between him and the Government of India at the time of his dethronement. The writer says that the allowance of one lakh of rupees paid to the ex-King every month is not a pension strictly so called, but is a payment made to him in consideration of his cession of Oudh to Government. He is not treated as a dethroned prince like Maháritja Dalip Singh, the ex-Nawáb of Mumbhidabad, or the ex-Nawáb of Tonk. He is still addressed by the Government of India as King, not as ex-King, and

Circulation,
200 copies.

Ex-King of Oudh and
the income-tax.

receives the same salute as before, and the Secretary of State and the Viceroy send *khairat* to him enquiring about his health. Under these circumstances, the writer hopes Lord Dufferin will take his case into consideration and exempt him from the payment of the income-tax.

Circulation,
300 copies.

A correspondent of the *Panjabi Akhbar* (Lahore), of the 9th October, advertizing to the commencement of settlement operations in Bulandshahr, says that it is believed that the Local Government first desired the Collector of Muttra, the Collector of Bulandshahr, and other officers to revise the settlement in Bulandshahr without remeasuring the land, but that they all replied that re-measurement of the land was necessary, and that the revision of settlement would take about seven years. Mr. Stoker, who has been placed in charge of the settlement, is said to have agreed to carry out the work in accordance with the wishes of the Local Government and to finish it in two or three years! He has also promised to make very heavy assessments, and will be made a Collector on the completion of his work in recognition of his services. Cultivators have been supplied forms to fill in, and the assessments will be based on the information supplied by them. As no re-measurements will be made, the statements of the cultivators on this point will have to be accepted by the settlement officer as absolute truth. It is needless to say that this arrangement will cause strife between tenants and landlords and will be very injurious to the latter. As regards the entertainment of ministerial establishment, Mr. Stoker employs only those persons who are known to him. Many experienced men, who have served at several settlements and hold good certificates, have been rejected by him. They came from distant parts of the province at great expense and have been staying at Bulandshahr since June last, because it was believed that settlement would commence from the 1st August. On the 29th September, Mr. Stoker even addressed some of the candidates in objectionable terms.

The Rafiq-i-Hind (Lahore), of the 16th October, complains that it is believed that the members of the managing committee of the new Panjáb Chiefs' College have not been consulted in connection with the selection of teachers, and that the teachers attached to the late Wards' School at Amballa have not been given posts in the new institution.

Circulation,
450 copies.

The Almora Akhbār, of the 11th October, complains that the system of compulsory labour in vogue in Kumaun causes great loss and inconvenience to cultivators. Sometimes they are called away from their homes in the harvesting season, when they are most busy at their fields, and they are even taken to the tahsil several days before their services are required.

Circulation,
102 copies.

The Anjuman-i-Panjáb (Lahore), of the 9th October, in a communicated article, urges that goldsmiths and other traders who deal in precious metals should be strictly forbidden to use weights those other than issued under the authority of Government. Persons who sell firewood and fodder use weights made of green wood, which become greatly reduced in weight when they are dried. The use of such weights should be prohibited.

Circulation,
150 copies.

The Waziru-l-Mult, a Muhammadan newspaper printed at Sialkot, in its issue of the 12th October, referring to the frequent outbreak of quarrels between Hindús and Musalmáns in connection with the killing of kine by the latter, says that kine and oxen are most useful animals in this country: kine supply nutritious milk, and oxen are extensively employed in cultivation. Hence Mahammadans should abstain from killing these animals. True the Muhammadan religion allows the use of beef, but it does not enjoin it. The wholesale slaughter of the animals has already raised their prices, to the great detriment of cultivation. More

Killing of kine.

over, Muhammadans should respect the feelings of Hindús, who are their next-door neighbours, and sympathize with them in their joys and griefs. According to the Qurán the creation of a disturbance is worse than the commission of a murder. On the other hand, the Hindús should not be so ready to quarrel with Musalmáns in the matter of cow-slaughter. They should not consider the practice as an insult to their religion. As the practice has been in vogue among the Muhammadan community for hundreds of years, it cannot be stopped at once. The two classes should make it a point not to hurt each other's feelings and should assist each other in promoting the general welfare.

Circulation,
200 copies.

The *Mashr-i-Qaisar*, a Muhammadan newspaper of Lucknow, in its issue of the 12th October, publishes an article communicated by a Muhammadan correspondent and headed "Musalmáns and the Muharram." The writer says that the way in which the Muharram is celebrated in this country partakes of idolatry and is opposed to the Muhammadan religion. No *tazias* are made at Mecca, Madena, or the Karbala. Here at some places the evil has been carried to an extreme. At Lucknow each Musalmán keeps as many *tazias* as there are men, women, and children in his family, and the *tazias* of well-to-do persons, when carried through streets, are accompanied by paid mourners, while at Gwalior and Bombay and in the Deccan Musalmáns and Hindús masquerade as tigers, bears, monkeys, &c., get drunk, and wander about in the streets, creating much noise and confusion. On the morning of the 9th day of the Muharram a number of women, intended to represent Husain's female relatives captured by his enemy, are mounted on camels and paraded in procession with a band of music at an Imambara at Lucknow. The writer will not be surprised if in course of time his co-religionists fully act the fight between Husain and his foe in public in the same way as the Ram-lila is represented by Hindús. Again, it is difficult to realize why Musalmáns interfere with Hindu

festivals and marriages during the Muharram. Surely the *Idias* are not hurt by the Ram-lila cries or the blowing of the shell. The writer finds fault with his co-religionists for committing riots at Delhi, Etāwah, and other places, and asks them to adopt measures for promoting the welfare of Musalmāns, instead of wasting their time and energies in unnecessary quarrels with Hindūs.

The *Hindustān* (Kālākankar), of the 16th October, regrets the frequent occurrence of religious quarrels between Hindūs and Musalmāns, refers to the evil results of such quarrels, and asks educated and influential natives to restore friendship between the two classes.

Circulation,
165 copies.

The *Aligarh Institute Gazette*, of the 12th October, expresses satisfaction at the peaceful celebration of the Muharram and the Dasahra at Aligarh, praises the Magistrate and the leaders of the Muhammadan and Hindu communities for this result, but adds that if the two classes desire to place their friendship on a permanent footing, they should enter into an agreement by which the Hindūs should bind themselves not to hold the Ram-lila or any marriages during the Muharram, and the Musalmāns should, in return for this concession, bind themselves not to kill kine on the day of the Id.

Circulation,
510 copies.

A correspondent of the *Alam-i-Taswir* (Cawnpore), of the 16th October, writing from Etāwah, says that formerly the Ram-lila was always held outside the city, but that during the last three or four years the Hindūs have taken their processions through the streets. Last year, when the Dasahra synchronised with the Muharram, the Musalmāns naturally objected to the Dasahra processions passing through the principal street. Mr. Fisher, the then District Magistrate, who was a very able and impartial officer, ordered the Hindūs to stop all

Circulation,
175 copies.

while passing through that part of the street where *tāzies* were kept. Musalmáns were also not allowed to beat their drums at the time. Evidently this was a good arrangement; but the Hindús, at the instigation of some evil-minded persons among them, did not hold the Ram-lila. This year Mr. Hoey allowed the Hindús to take their processions in the evening throughout the street freely with music playing. The Musalmáns were granted the use of the street in the morning and till 3 P. M., and on the 9th day of the Muharram the Hindu celebrations were allowed to last till 10 P. M. in the evening. It is needless to say that Musalmáns were highly dissatisfied with these orders, and on the 1st day of the Muharram about fifty or sixty Musalmáns met together in the neighbourhood of the police-station to discuss the subject among themselves. Mr. Hoey at once appeared on the scene, began to take down the names of the Musalmáns and threatened to send all of them to prison. They had no intention of committing any disturbances, but simply desired that the Magistrate should change his orders about the regulation of the Muharram and the Dasahra. As the news of the incident spread through the city, a number of other Musalmáns were attracted to the scene by their curiosity, but their entire number did not exceed 250. On the other hand, about eight thousand Hindús, well armed with sticks, assembled in their neighbourhood. The Magistrate ordered the police force to fire on the Muhammadan crowd, but the constables did not obey his orders, because they could not fire without the orders of the District Superintendent of Police. Mr. Hoey then telegraphed to Agra for aid. In the meantime a body of European soldiers, who were on the way to Burma, were stopped at Etáwah and brought to the scene. The Magistrate at once ordered them to charge the Musalmáns. The arrival of the soldiers was the signal for the Musalmáns to disperse, but the soldiers pursued them, charging them with bayonets. The Hindús threw stones from the roofs of their houses in

Humeganj at the Musalmáns, and some of these stones also struck the soldiers. About two hundred Musalmáns were captured by the soldiers and taken to the jail at the point of the bayonet. The Hindús entered Muhammadan mosques, sarais and private houses, severely beat the inmates, robbed them of their property and took them to the police-station. The Hindús threw cow-dung and mud into mosques, and plundered all the Muhammadan shops which were open at the time of the riot. Some Musalmáns were even killed by them and secretly thrown into the Jumna. The Commissioner arrived the same day, at night, and told the Magistrate to release all innocent Muhammadáns. But the Magistrate released only 61 persons. Four or five Musalmáns have died in the jail of their wounds, but the Magistrate, who is also in charge of the Jail at present, has not reported their deaths. He has reported the death of only one man who was killed on the spot in the street by the bayonets of the soldiers. Muhammadans of course did not celebrate the Muharram, but during the last three days of the Muharram the Magistrate forced some Muhammadans to do so. In some instances the Tahsildar entered the houses of persons who were themselves in prison, brought out their *tazias* half made as they were, and had them removed by sweepers to the burial-ground. In conclusion, the writer asks the Local Government to transfer the Magistrate, the Tahsildar, and the Inspector of Police from Etáwah and then to make a thorough enquiry into the matter and do justice to Musalmáns. (The *Rasik-i-Hind*, Lahore, of the 9th October, gives nearly the same but a briefer account of the riots at Etáwah.)

The *Agra Akhbár*, of the 14th October, gives an account of the disturbances at Etáwah, finding fault with Mr. Hoey for ordering European soldiers to attack Musalmáns, who were unarmed, with bayonets. The newspaper then praises Mr. Kaye, Commissioner, for his justice, and observes that his advent

Circulation,
150 copies.

at Etáwah saved the Muhammadans from further persecution, and that it is believed that Mr. Harrison, Joint-Magistrate of Agra, has been placed in charge of Etáwah, and that Mr. Hoey has been required to submit an explanation.

Circulation,
240 copies.

The *Azad* (Lucknow), of the 12th October, advertising to the Etáwah riots, observes that the *Pioneer* gave a one-sided version of the story. Apparently the article published in the Allahabad journal was written by Mr. Hoey himself or by one of his friends. True the Musalmáns disobeyed Mr. Hoey and told him that they would not leave the place where they had assembled in the street until he changed his orders regarding the regulation of the Muharram and the Dasahra ; but he himself is equally to blame for not adhering to the excellent arrangement made by Mr. Fisher last year. If he thinks that the Hindús and Musalmáns should be allowed equal liberty at all places on such occasions, he is quite mistaken. The best policy would be to allow greater freedom to Hindús at those places where the Hindu element prevails, and to make the same concession to Musalmáns at other places where they are more powerful than the Hindús. A departure from this policy is sure to be attended by bad results. It may be hoped that the Commissioner will make an impartial enquiry into the matter.

Circulation,
2,800 copies.

The *Akhbár-i-Ám* (Lahore), of the 16th October, gives an account of the disturbance that occurred at Hoshiarpur on the 9th October, owing to a Brahmini bull coming in collision with a Muharram procession. Shops in the neighbourhood of the scene of the riots were sacked and a Brahmin trader was killed. (The *Rashtq-i-Hind*, Lahore, of the 16th October, in a communicated article, gives a version in favour of Musalmáns. The Hindús excited a bull to attack Musalmáns, threw stones at their *tazias*, wrecked their houses, and dishonoured their women, while the police officials, who

Riots at Hoshiarpur.

were Hindus, fired on the Muhammadans, wounding many of them, and made wholesale arrests.)

The *Koh-i-Nūr* (Lahore), of the 16th October, says that this year there has been a strange outburst of fanaticism among the Muhammadans during the Muharram. At some places they attacked the Hindus, the local authorities and the police; while at Bombay one Muhammadan sect attacked another sect of the same religion.

Circulation,
450 copies.

Muharram riots at Bombay

The *Subodh Sindhu* (Khandwa), of the 13th October, describes the arrangements made by the local authorities at Burhanpur for the regulation of the Hindu and Muhammadan processions there during the Muharram, and praises the officials for their energy in preventing the occurrence of any disturbances which appeared at one time to be imminent.

Circulation
200 copies.

Muharram at Burhanpur, Nimar.

NATIVE STATES.

The *Rohilkhand Punch* (Moradabad), of the 10th October, publishes an article headed "The Heir-apparent's Durbar," in which the newspaper gives an account of the alleged misbehaviour of a native prince, by whom obviously the heir-apparent of Rampur is meant. A man's wife was at first engaged as a nurse and afterwards retained as a mistress by the Prince. Her husband went to the Prince and asked that she should be restored to him. An altercation ensuing between the two, the man abused the Prince, who beat him and ordered him to be sent to jail and loaded with heavy fetters and shackles.

Circulation,
125 copies.

Heir-apparent of Rampur.

LOCAL.

The *Nyāya Sudhā* (Hardā), of the 13th October, publishes the proceedings of a public meeting, held at the City School at Nagpur on the 7th idem, to consider the advisability of establishing a Political Association there.

Circulation,
390 copies.

Establishment of a Native Political Association at Nagpur.

with a view to agitating the wants and grievances of the natives of the Central Provinces in a moderate and constitutional way. Mr. Gangadhar Rao Chitnavis took the chair. The meeting resolved to form an association under the name of Lok Sabha, and a managing committee and office-bearers were appointed.

LIST OF NEWSPAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	Al-Nab-i-Akmal	Lahore	Urdū	Weekly	Ayā Singh	1886. Oct. 12th	Oct. 16th.	184 copies.
2	Al-Nab-i-Akmal	Kanagurh	"	"	Ilham Ali	" 11th	" 15th	350 "
3	Al-Nab-i-Akmal	Jullundur	"	"	Barkat Ali	" 16th	" 17th	500 "
4	Al-Nab-i-Akmal	Lahore	"	Tri-weekly	Divan Būts Singh	" 11th, 13th, & 15th.	" 14th, 16th, & 18th.	"
5	Al-Nab-i-Akmal	Agri	"	Weekly	Shuja-i-Hasan	" 14th	" 18th	150 "
6	Al-Nab-i-Akmal	Moradabad	"	"	Dilawar Ali	" 30th	" 14th	140 "
7	Al-Nab-i-Akmal	Moradabad	"	"	Muqarrab Hussain Khan.	Oct. 12th	" 15th	70 "
8	Al-Nab-i-Akmal	Lahore	"	Bi-weekly	Muhammad Rām	" 13th & 16th.	" 15th & 18th.	2,300 "
9	Al-Nab-i-Akmal	Chandigarh	"	Weekly	Rajab Ali	" 12th	" 15th	254 "
10	Al-Nab-i-Akmal	Delhi	"	"	Fakhro-ud-din	" 8th	" 14th	84 "
11	Al-Nab-i-Akmal	Cawnpore	"	Bi-monthly	Rahmat-ullah	" 16th	" 18th	175 "
12	Al-Nab-i-Akmal	Aligarh	Urdū-English.	Bi-weekly	Gulab Rai	" 12th & 16th.	" 14th & 18th.	510 copies (including 273 copies taken by Government).
13	Al-Nab-i-Akmal	Almora	Hindi	Weekly	Sadā Nand	" 11th	" 13th	103 copies.
14	Al-Nab-i-Akmal	Badliun	Urdū	"	Ali Amjad Husain	" 14th	" 18th	200 "
15	Al-Nab-i-Akmal	Lucknow	"	"	Chandan Lal	" 9th	" 15th	150 "
16	Al-Nab-i-Akmal	Lahore	"	"	Secretary to the Anjuman-i-Panjāb.	" "	" 16th	150 "

List of newspapers examined—(continued).

No.	Name.	Locality.	Language.	Monthly, Weekly or Otherwise.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
17	<i>Aranya Darpan</i>	Alhambad	Hindi	Monthly	Pandit Jagannath	For September	Oct. 13th	150 copies.
18	<i>Ashraf-i-Akbar</i>	Delhi	Urdu	Tri-monthly	Mirza Khan	Oct. 11th	" 14th	102 "
19	<i>Asad</i>	Lucknow	"	Weekly	Ahmad Ali	" 12th	" 13th	240 "
20	<i>Bahar-i-Hind</i>	Agre	"	"	Momin Hussain	" 9th & 16th	" 14th & 19th	75 "
21	<i>Bharat Jyon</i>	Benares	Hindi	"	Ram Krishna Varma	" 18th	" 19th	2,200 "
22	<i>Darbida-i-Qutub</i>	Bareilly	Urdu	"	Thakur Prasad	" 9th & 16th	" 18th & 19th	209 "
23	<i>Darbida-i-Sikandar</i>	Rampur	"	"	Muhammad Hussain	" 18th	" 18th	490 "
24	<i>Darbida-i-Hind</i>	Multan	"	"	Raj Nath	" 13th	" 17th	120 "
25	<i>Delhi Punch</i>	Lahore	"	"	Fazal-din	" 16th	" 16th	315 "
26	<i>Dharm Jyon</i>	"	"	Bi-monthly	Rajab Ali Shah	" 16th	" 18th	300 "
27	<i>Gharib-i-Hind</i>	"	"	Weekly	Maharaj Kishun	" 16th	" 17th	425 "
28	<i>Gurukul Akbar</i>	Amritsar	Gurmukhi	"	Lahna Singh	" 6th & 13th	" 15th & 19th	275 "
29	<i>Hindustan</i>	Kalka	Hindi	Daily	Raja Ramprasad Singh	" 13th to 17th	" 18th to 18th	165 "
30	<i>Jalpur Gazette</i>	Jalpur	Hindi-Urdu	Bi-weekly	Mahabir Prasad	" 9th, 13th, & 16th	" 13th, 16th, & 18th	125 "
31	<i>Jalwa-i-Fazl</i>	Meerut	Urdu	Weekly	Muhammad Khalif	" 17th	" 18th	125 "
32	<i>Jam-i-Jamshed</i>	Moradabad	"	"	Jamshed Ali	" 3rd & 10th	" 17th	125 "
33	<i>Kanyas Punch</i>	Kanauj	"	Bi-monthly	Bhagat Khan	" 15th	" 16th	103 "
34	<i>Karamat</i>	Lucknow	"	Weekly	Muhammad Yaqub	" 11th	" 14th	250 "
35	<i>Kant Patrika</i>	Benares	Hindi-Urdu	"	Lakshmi Shankar	" 15th	" 18th	575 copies (including 343 copies taken by Government).

No.	Title	Author	Place	Language	Frequency	Vol.	Part	Year	Copies
36	Khair Khuda-i Alam	Delhi	Urdu	...	...	...	...	...	200
37	Khair Khuda-i Pan-Gujranwala	Gujranwala	"	...	...	...	...	...	300
38	Khair Khuda-i Afsar	Pilibhit	"	...	...	...	...	...	200
39	Koh-i-Nar	Lahore	"	...	...	...	...	...	450
40	Lata-i-Akbar	Gorakhpur	"	...	...	...	...	...	140
41	Mawar Gashti	Jodhpur	Hindi-Urdu	...	...	...	...	...	200
42	Madr-i-Qateer	Lucknow	Urdu	...	...	...	...	...	59
43	Madr-i-Nar	Cawnpore	Urdu	...	...	...	...	...	276
44	Madr-i-Nar	Hooshangabad	"	...	...	...	...	...	250
45	Madr-i-Nar	Rampur	"	...	...	...	...	...	250
46	Madr-i-Nar	Bijnor	"	...	...	...	...	...	125
47	Madr-i-Nar	Lahore	Hindi	...	...	...	...	...	150
48	Madr-i-Nar	Agra	Urdu	...	...	...	...	...	650
49	Madr-i-Nar	Lahore	"	...	...	...	...	...	1,400
50	Madr-i-Nar	"	"	...	...	...	...	...	1,175
51	Madr-i-Nar	Moradabad	"	...	...	...	...	...	180
52	Madr-i-Nar	Alwar	"	...	...	...	...	...	325
53	Madr-i-Nar	Moradabad	"	...	...	...	...	...	53
54	Madr-i-Nar	Agra	"	...	...	...	...	...	175
55	Madr-i-Nar	Fatehpur	"	...	...	...	...	...	100
56	Madr-i-Nar	Badam	"	...	...	...	...	...	755
57	Madr-i-Nar	Moradabad	"	...	...	...	...	...	344
58	Madr-i-Nar	Ludhiana	"	...	...	...	...	...	200
59	Madr-i-Nar	Cawnpore	"	...	...	...	...	...	300
60	Madr-i-Nar	Delhi	"	...	...	...	...	...	100
61	Madr-i-Nar	Haridwar	"	...	...	...	...	...	755
62	Madr-i-Nar	Haridwar	"	...	...	...	...	...	344
63	Madr-i-Nar	Haridwar	"	...	...	...	...	...	200
64	Madr-i-Nar	Haridwar	"	...	...	...	...	...	300

List of newspapers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
63	Oudh Akbar	... Lucknow	Urdû	Daily	Sheo Prasad	Oct. 12th to 18th, 1886.	Oct. 13th to 18th, 1886.	680 copies (including 94 copies taken by Government).
64	Oudh Punch	... Lahore	"	Weekly	Sejjid Husain	14th	19th	300 copies.
65	Panjabi Akbar	... Lahore	"	Bi-weekly	Shamun-l-din	9th, 13th, & 16th.	13th, 17th, & 19th.	300 "
66	Panjabi Punch	... Patiala	"	Weekly	Firom-l-din	13th	18th	80 "
67	Patiala Akbar	... Allahabad	Hindi	Bi-monthly	Din Muhammad	13th	14th	670 "
68	Prayag Mitra	... Allahabad	"	Weekly	Jagannath	18th	19th	680 "
69	Prayag Samachar	... Jullundur	Urdû	"	Dewaki Nandan	18th	18th	125 "
70	Quasur	... Shikot	"	"	Ahmed Baksh	16th	18th	300 "
71	Rajshahi Akbar	... Lahore	"	"	Divan Chand	9th	14th	450 "
72	Rajshahi Hind	... "	"	Tri-weekly	Muhammad Ali	16th	19th	613 "
73	Rabbar-i-Hind	... "	"	"	Nadir Ali Shah	12th, 14th, & 16th.	15th, 16th, & 18th.	"
74	Rajpootana Gazette	... Ajmere	Urdû-Hindi	Weekly	Murad Ali	11th	13th	381 "
75	Rajn Prakash	... Patnam	Urdû	"	Muhammad Abdul-l-Haq.	7th	17th	125 "
76	Rohilkhand Punch	... Moradabad	"	Daily	Jamshed Ali	3rd & 10th, 11th, 14th, & 18th.	13th, 15th, & 19th.	125 "
77	Roorah	... Lucknow	"	Weekly	Tegh Bahadur	14th	17th	150 "
78	Sadoun-i-Akbar	... Bahawalpur	"	Weekly	Dewaki Nandan	14th	17th	250 "

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Received up to 26th October, 1886.

CONTENTS.

GENERAL ADMINISTRATION.

	PAGE.
Public Service Commission	737
Ditto	738
Ditto	739
Ditto	740
Viceroy's darbar at Lahore	740
Suggested abolition of the India Council	741
Death of Sir Herbert Macpherson	741
Winter tours of officers	741
Employment of Mussalmāns in the public service	742
Chandu	742
Working of the Income-tax Act at Lucknow	742
Examination of appeal-writers, Lahore	743
Manager of a Medical Hall at Benares fined for publishing in obscene terms notices for the sale of aphrodisiacs	743
Case of the Rīdau-l-Akhbār of Gorakhpur	743
Religious riots	743
Riots at Etāwah	744
Riots at Hoshiarpur	744
Riots at Delhi	745

NATIVE STATES.

	PAGE.
Viceroy's visit to Haidarabad	745
Viceroy's visit to Baroda	745
Munshi Hardial Singh's administration in Jodhpur ...	745
Alleged ill-treatment of one Agha Ghani by the Rámpur Darbar ...	746
Death of Rája Shivráj Singh, of Káshipur, Kumaun ...	746

POST-OFFICE AND RAILWAY.

Examiners of Post-office Accounts and the Superintendents of Post-offices	746
Letters posted at the railway station, Lucknow ...	747

LOCAL.

Capture of monkeys at Benares	748
Slaughter-house at Jallandhar	748